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THE GLORY OF THE GODLIE GRAINE:

A moſt comfortable ſermon preached before the Honorable aſſembly in Paules Church on Whitſunday 1605, on 1. Cor. 15. 42. 43, not publiſhed before this moneth of Auguſt 1607.

Wherein is prooued the Identitie of our bodies in the reſurrection: the miſeries in life, and glorie after death:

By THOMAS BVRT Preacher of the word.

1. CORINTH. 15. ver. 42.
The body is ſowen in corruption, and is raiſed in incorruption. 43. It is ſowen in diſhonor, and is raiſed in glory: It is ſowen in weakneſſe, and is raiſed in power.

LONDON.
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TO THE RIGHT WORSHIPFVLL SIR WILLIAM FLEETVVOOD Knight, Receiuer generall of his Ma. Court of Ward and Liueries.

WHiles I was ſtudying (right worſhipful) how I ſhould by ſome meanes expreſſe ſome part of my thankfulneſſe for your late fauour and bountifulnes, I was importun'd, by ſuch as might command me, to make this Sermon com-

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mon to all, which I am informed hath beene comfortable to some. I thought it my duty to offer the dedication herof to your Wor: who well know, that a willing mind is to be accepted according to that a man hath, not according to that a man hath not. 2 Cor. 8. vers. 12.

And thus praying for the happines of you and yours in al hũblenes I take my leaue. London this 1. of Aug. 1607

Euer at your worships
command,
THOMAS BVRT.

A moſt comfortable Sermon preached before the Honourable aſſemblie in Paules Church, on Whitſonday 1605. on 1. Corin. 15. verſ. 42. 43. not publiſhed before this moneth of Aug. 1607.

1 COR. 15. 42. *The body is ſowne in corruption and is raiſed in incorruption.*

VER. 43. *It is ſowne in diſhonor, and is raiſed in glorie: It is ſowne in weakneſſe, and is raiſed in power.*

WHereas the bleſſed Apoſtle in this Chapter diſputeth two queſtions: Firſt whether there be any reſurrection of the dead: Secondly, in what manner it ſhall be; I haue choſen the ſecond rather then the firſt: becauſe the ſecond doth containe the firſt; For being come to *Qualis ſit*, We need not to enquire *An ſit mortuorũ reſurrectio.*

1 Cor 15 42. 43.

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rectio. Albeit in the former the matter is by graue and weightie reaſons taught vs to be knowne, yet in the latter it is by viſible examples ſet before vs to be ſeene. Whereas we haue not only the oracles of God to confirme our faith, but alſo the miracles of nature to perſwade our reaſō, ſo that whatſoeuer faith doth apprehend in the truth of Gods promiſes, reaſon may alſo acknowledge in the almightines of his power. In the ſecond queſtion, S. *Paul* intreating only of the reſurrection of the faithfull, principally toucheth theſe three things.

Firſt, the Identitie of our bodies, that wee ſhall riſe againe in them hereafter, the ſame in ſubſtance as we are now.

Secondly, he declareth the qualities & properties from whence and to what we ſhall be changed.

Thirdly, by what power and helpe we do attaine the ſame.

Touching the firſt, that *we ſhall ariſe againe the ſame in ſubſtance as we are now*. Though nothing can be more hardly perſwaded to the wiſdome of the fleſh, yet is there nothing more euidently manifeſted by the wiſedome of Gods ſpirit. For

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as the one article doth cõtaine our whole victorie in Christ; and is in very deede the only supporter of religion, the Archpiller of our faith, the treasure of the Gospell, and the tryumph of the Saints. And therfore of so great waight and importance, that if it be vaine, the whole sum of religion is all meerely vaine: So is the assurãce therof so many ways pledged vn to vs as there is nothing eyther within vs or without vs, either in life or in death, in the order of nature or of grace, that doth not illustrate the same. To set downe a proofe whereof, the Apostle doth in this place to confirme his assertion, fetch certaine examples, as it were liuely images out of the workehouse of nature, as namely of seed or sowen corne, that by such things as are set before our eies, he might teach vs the secret and hidden mysteries of our faith; And by exhibiting vnto vs the power of God in the ordinarie works of nature, that he may shew forth to vs the supernaturall workes of grace, not to draw vs from faith to ground vpon reason but that as a learned father saith, *Ea quæ in natura sunt aliquam similitudinẽ eorũ quæ supra naturam sunt exprimunt, quo rati-*

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one effectum est, vt eorum notitia quæ supra sunt, ex hijs rebus quæ natura constant, indagari possit. Such things as are in nature, expresse some likenes of those things as are aboue nature: by which meanes it commeth to passe, that the knowledge of such things as are aboue, by those things as are apparent in nature may be searched out.

Of those foresaid examples of the Apostle, some are elementall, and some are celestiall. The elementall are of two sorts, the one a vegetable body: the other a sensible bodie. The vegetable body as of seede or sowen corne, the sensible body, as namely of flesh and the variety therof. In this text we are to cõsider three things: first the phrase and manner of speech, by way of comparison noted in these words, *the bodie is sowne*: secondly the estate from which we shall be changed, *from corruption, dishonour & weaknes*: thirdly the estate vnto which our body shall bee changed, *to incorruption glorie and power*. The comparison is betweene the bodies of the faithfull, and the sowen corne, *the body is sowen*. There their bodies are compared to the sowen corne.

The example and comparison we shal best

beſt vnderſtand; if we note firſt the congruence, and ſecondly the difference that this corne or ſeede hath with and from the bodies of men.

The congruence S. *Paul* ſetteth down in verſe the 36. *O foole, that which thou ſowest is not quickened except it die.* Out of which words we gather that they agree in three things: Firſt in ſowing: Secōdly in dying; and thirdly in quickening. Firſt the corne is caſt into the ground, as into a graue reſerued vnto the hope of riſing againe: euen ſo we are caſt into the graue as the corne into the ground, and are couered with earth as hidden ſeed reſerued to the power of a new life: In reſpect whereof Math. 13. verſ. 38. the faithfull are called wheate which at harueſt ſhalbe brought into the Lords barne. Secondly, as the corne in the ground there dieth, altereth, changeth and corrupteh, and rotteth before it recouer any ſparke of life: So our corps likewiſe doth rot, change, alter and corrupt in the graue, before it receiueth any ſtrength to liue againe; according to that notable penalty inflicted vpon the head of *Adam* and his poſteritie, Gen. 3. ver, 19. *Duſt thou art and vnto duſt*

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duſt ſhalt thou returne againe. Where we may ſee that not onely death, but the diſſolution of nature is the puniſhment of a wicked life.

Thirdly, as the corne after this change corrupting and rotting, doth at laſt become againe notwithſtanding, the ſame bodie as it was at firſt; So that as out of the vttermoſt extremitie of the darke night there doth appeare againe a little glimmering of the bright day; Euen ſo out of rottenneſſe peereth and peepeth vp life, and out of the middeſt of corruption beginneth a generation of new bodies, whereby we ſee euidently in the lap of nature a plaine proofe, that out of death there is a riſing againe to a new life. And ſo theſe our bodies ſemblably in the laſt day, ſhall ariſe againe the ſame out of the duſt and ſhall be drawne vp out of the depth of death, vnto a life immortall and euerlaſting: For if *Reſurgere* be (as *Tertullian* and S. *Auguſtine* do note) nothing elſe but *Reuiniſcere*; And *Reſurrectio, eius quod cecidit ſecunda ſurrectio*; Seeing the bodies we now beare do fale the ſame bodies in ſubſtance though not the ſame in quality and eſtate ſhall riſe a-

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gaine; For the corne was ſowne a bare and naked ſeed, hard and dried, old and withered, with an huske, as it were an hood on his head, without either ſtrength or beautie, life or motion: but riſeth vp and ſpringeth greene out of death, being outwardly decked with fairneſſe of colour, and ſweetneſſe of odor, and inwardly adorned with rare and pretious vertues; hauing receiued mightie and powerfull ſtrength, not only to grow vp great and burniſh into a blade; but alſo to fructifie and multiplie it ſelfe an hundreth fold, and enrich it ſelfe an hundreth waies: Euen ſo ſhall we be in the life of the reſurrection, both outwardly decked in bodie, and inwardly garniſhed in mind, as here the Apoſtle doth demonſtrate, *It is ſowne in corruption, and is raiſed in incorruption. It is ſowne in diſhonor, and is raiſed in glorie, it is ſowne in weakneſſe, and is raiſed in power.*

But as the corne doth thus agree in many points with our bodies: ſo doth it differ many waies from our bodies.

Firſt, the ſeed corne commeth not to his perfection but by little and little; But we ſhall be raiſed in a moment, euen

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in the twinckling of an eye: for as the ſchoolmen ſay, *Virtus infinita operatur in inſtanti, & reſurrectio diuina virtute fiet: An infinit vertue worketh in an inſtant, and the reſurrection ſhall be performed by the diuine and infinit power of God.*

Moreouer the corne doth recouer life vpon none other condition but to die againe; whereas our bodies ſhall ſo riſe out of death, as that death ſhall haue no more dominion ouer them: *For this corruptible ſhall put on incorruption, verſ. 53.*

Rom. 6. *1. Cor. 15* *31.*

Beſides, the corne riſeth not in the ſame forme that it was ſowne: for it was ſowne a naked corne, but it riſeth vp a greene tender graſſe, and it hath power to multiplie and ſpread it ſelfe into diuerſe bodies: But our bodies ſhall riſe after the reſurrection, the ſame that they are now before the reſurrection, both in number, forme and order according to the worthie ſaying of *Ambroſe*, *Gloria non tollit naturam, ſed perfiſit eam: The eſtate of glorie doth not take away nature, but perfecteth the ſame.* Againe, the corne doth recouer that new life by the meane of a natural power and vertue included in the ſeed; but that our bodies cannot reuiue through any

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naturall power or ſtrength that doth remaine in vs; but through the ſupernaturall and diuine operation of the ſpirit of God, which Rom. 8. verſ. 11. doth quicken our naturall bodies, becauſe *that his ſpirit dwelleth in vs.*

So that by this phraſe of ſpeech, wherin our bodies are compared vnto ſowne corne, we are ſent to the corne of the fieldes, as we may be to the ſeedes in our gardens, to the fruit in our orchards, that we may behold how euery thing is a preſident to ſhadow and point out the reſurrection vnto vs. For out of dead rotten corne commeth greene tender graſſe; out of dead rotten ſeeds commeth ſweet ſmeling hearbes; out of dead rotten kernels mightie growne trees; out of dead rotten ſtones daintie pleſant peaches, cheries and plums: And euen ſo out of dead rotten corſes proceed likewiſe euer liuing bodies. *Omnia pereundo ſeruantur: Omnia de interitu formantur. All things are preſerued by periſhing: All things are formed by deſtroying.* Therefore if vegetable bodies which are of ſmall regard, do by the ſtrength of nature after death riſe againe to a new life; how much more ſhall the bodie

Tertul. in Apolog.

bodie of man the Lord of all creatures, the image of the inuiſible God, endewed with an immortall and eternall ſoule, by the ſtrength of the ſpirit of life be looſed from the bonds of death? And if we ſee with our eies in the corne the diſtinction, ſucceſſion and variation of formes; how out of corne commeth earth, out of earth graſſe, out of graſſe a blade, out of the blade a ſtraw, out of the ſtrawe an eare, out of the eare bloſſomes, and out of the bloſſomes corne: Are not theſe as wonderfull to reaſon, as is this point of faith that we ſo much wonder at? yet are we readie to aſcribe this excellent order of doing, either to the principles of nature, as if it were to the forme and matter of the corne that wrought it, or elſe vnto ſecondarie cauſes, as if it were the heauens alone that gaue it. Theſe things are nothing elſe but Inſtruments in the hand of God to be applied vnto the worke. But we are to aſcend vp higher euen to the pleaſure of God; and there to acknowledge his diuine geodneſſe in the gift, his power in the act, & his wiſdome in the order; and aſſuredly be perſwaded that he is able to draw life out of death,

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and at his pleasure to make the liuing out of the dead, and by consequence as able to raise them vp to life as are fallē into death, and make them to liue again: God can as well make the dead to liue, as make the liuing out of the dead: For it is all one power and of the like strength: But God doth this euerie day, as we may see notably exemplified vnder the broad seale of the Ladie Nature; wherein we find by proofe that al things which haue life haue their originals out of those things which haue no life, and euerie generation hath his beginning out of the verie entrals of putrefaction. So that here we see the reasons of this comparison in the first principles, betweene the sowne corne and our buried bodies, with the cōgruence & difference of the same.

But on the other side there are some (and that no small Clarkes of our time) that affirme the Apostle to compare the resurrection vnto corne; that like as the corne doth rise againe, so our bodies shal rise againe: But the corne (say they) doth not rise againe, *Idem in numero*, but *Idem in specie*: that is, that the same particular graine that was sowne, is not the same

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graine that is reaped, but is another graine in number, although the ſame corne in kinde. And likewiſe (ſay they) the ſame bodies that ſhall be raiſed ſhall not be the ſame bodies that are departed, but other bodies in particular, not the ſame in number.

Ariſt. 2. de generatione.

Their aſſertion they proue by naturall reaſon, as the Philoſopher doth auouch the ſame: But I maruell they do not conceiue the difference betwixt the order of generation and of reſurrection: The Philoſopher ſheweth how poſteritie is taken out of ſeed by the ordinarie way of nature: And the Apoſtle teacheth how bodies are raiſed out of graues by the extraordinarie power of grace: Now in generation (ſaith the Philoſopher) where corne is raiſed out of ſeed, the new corne is not the ſame in number with the old: no more then the ſonne raiſed of the fathers ſeed is the ſame perſon in number with the father: But in the day of the reſurrection, when the body ſhall be raiſed out of the graue, the new body ſhall not be another but the ſame in number with the old, as is manifeſt in *Iob* 19. ver. 27. *Iſaiah* 26. v. 19. *Dan* 12. v. 2. And God to

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make new bodies doth not fetch new matter out of the foure Elements; but raiſeth the old former bodies out of the graue. In vaine ſhould *S. Paul* with trembling feare ſhake the conſciences of men, making both ſmall and great to appeare before the throne of God, if new bodies ſhould be brought before his tribunall ſeat: Neither could that perſwaſion of our Sauiour, *Math.* 10. 28, be ſo forcible to harten vs againſt the feare of men, *That can kill the body*, and to drawe vs to the faere of God, that can *Kill both body and ſoule, and caſt them into hell fire*, if it were not ſo that theſe preſent bodies were made ſubiect to after paines.

Would theſe men be wiſer then the Apoſtles, more diuine then the Phophets, more profound then the Euangeliſts, better learned then Chriſt? Then might we ſay (which is extreme bleſphemie to ſay;) O fooliſh Fathers, Patriarkes, Prophets, Confeſſors and Martyrs, which haue yeelded your bodies to all kinde of torments for the obtaining of the propoſed glorie, if they ſhall not riſe againe themſelues but other men for them. It might pittie vs that the poore widdow of

Sarepta tooke ſuch great paines and yet was deceiued: for ſhe receiued not her ſonne againe (by theſe mens learning) but was beguiled with a changeling; and ſo be like Chriſt (I rue to ſpeake it) did but delude *Mary* to make her leaue her weeping: For ſhe had not her brother *Lazarus* againe, but another counterfeit in his ſtead.

What truth (I beſeech you) can there be in the whole Scripture, if this opinion be not falſe? Is not this all one with the cenſure of the Saduceis? They affirme that there is no riſing againe, and theſe denie that there is any riſing again of the ſame bodies: If the ſame bodies that do fall do not riſe, moſt vndoubtedly there can be no reſurrection. The Saduces do denie, and theſe do peruert the truth of the reſurrection; they misbeleeue it, and theſe do corrupt it; they do depraue, and theſe do delude it. Both agree in this, to take away the power of the new life; In this they differ, the one doth it by prophaneneſſe of infidelitie, and the other doth it through ſubtleneſſe of philoſophie: and yet this philoſophicall reaſon by reaſon cannot ſtand.

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The diuerſitie of nature is betweene corne and our bodies, breeding a diuerſitie of order in the maner of riſing againe, as hereby is moſt euident to bee ſeene: namely in that here it is ſaid that the bodies are raiſed *in incorruptiõ*. And it is apparent that all the creatures of God what ſoeuer, they are by the conſtitution of their natures Incorruptible, either both in the whole & in the parts (as they ſay) *Et ſecundum totum, & ſecundum partes*, as are celeſtiall bodies; or elſe in the whole onely, and not in the parts, of which ſort are all the Elements which are ſubiect to corruption in euerie part, And yet no whole Element euer changed: Or elſe in part only, and not in the whole, as is man whoſe ſoule is immortall, though his bodie bee caducall; Or elſe neither in the whole nor in any part, as are all terrene and mixt bodies, which are compoſed of the foure Elements.

Now in this combination of corruption with incorruption, as the firſt ſort, that is, celeſtial creatures, haue no part of mortalitie; ſo the contrarie laſt ſort of creatures haue no part of eternitie: And therefore as the celeſtiall, becauſe they

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are incorruptible both in matter and forme, are in no wise subiect vnto change and to die; so the terrestiall, because they perish in their essentiall matter & forme, are no way reducible euer to liue againe; And this is the reason why that in the corne and in all those things as are of this transitorie sort, the position of the Philopher is true that they cannot, *Redire eadem in numero*, *Returne the same things in number*. But those other creatures which are incorruptible, either in the whole only as are the Elements, or in their partes onely as are men, are not like to these: for as by that part which is mortall in them, they are made subiect to corruption; so by that part which is not corruptible in them, they are framed to eternitie.

And forasmuch as the essentiall formes and soules of men are of this sort, namely eternall, and are such also as the bodies are creared for the vse of them; they must either want their chiefest vse, (which cannot be) or else must at length bee ioyned againe to their former bodies; which since it must needs be; when soeuer these same soules shall receiue againe these same bodies, there shall be at last againe, *Idem nu-*

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mero, the ſame perſon in number as was at firſt. And thus is this compariſon both wayes proued betweene the ſowen corne and the bodies of men: And the Identitie of our bodies is manifeſt, that we ſhall ariſe the ſame in ſubſtance, number and kind that we are now.

But nowe to the ſecond generall. Though we ſhall ariſe the ſame in ſubſtance, number and kind: yet the Apoſtle auoucheth that at the reſurrection we ſhall differ in eſtate, and be changed into a farre more noble and excellent condition, viz. *From corruption, diſhonour and weakneſſe; to incorruption, glorie and power.* In which chaunge of eſtate, the Apoſtle noteth two things. Firſt, the eſtate from which. Secondly, the eſtate to which we ſhall be chaunged, viz. *From corruption, diſhonor and weakneſſe, to incorruption, glorie and power.* So making three degrees of miſerie, and three of felicitie he doth match each heauenly good with his contrary euill: whereby he doth not a little illuſtrate the excellencie of our happineſſe: and by laying downe the difference betweene the eſtate of our bodies in this life preſent, and the eſtate of them

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in the life to come. He doth glad vs with a double ioy: By the one remembring the wretchednesse we shall escape: By the other the happines we shall obtaine: And so prouoketh vs to a double thankfulnesse in duty.

Now in the three degrees of our vnhappie estate, he noteth by corruption all those anonyes that hurle vs downe into the destruction of the graue, and by *dishonour* the want of all those royalties which should garnish vs with honor and renowne: And by *weaknesse* a fleeting estate, feeble vnto goodnesse, and euer fading and falling into wretchednesse.

But in the three degrees of our blessed estate in the day of the resurrection, by incorruption, he giueth vs to vnderstand that we shall then want all those euils which we now haue; and by glorie, that we shall then haue all those good things which we now want; and by power that we shall enioy them in such exceeding measure, and that they shalbe of such incomparable vertue, as that the good things shalbe neuer diminished, nor the euill things euer renewed, nor our selues any way annoyed, altered, or distempered

red in the ſtate of happines.

So that to vnderſtand theſe three eſtates of incorruption, glorie, and power, we muſt know theſe two things. Firſt the euils that man is ſubiect vnto in this lifes miſerie. Secondly the good he ſhall attaine vnto in that lifes felicitie.

The miſeries that man lieth wrapped in may be diuided into the miſerable wretchedneſſe of life; and 2. into the wofull curſednes of death; and 3. the calamities both of life and death. If we wil know the wretched calamities of the bodie in this life, a certaine ancient father ſheweth them briefly in diſcribing mans miſerie. *Cuius conceptio culpa, naſci pœna, labor vita, neceſſe mori*: whoſe conception is ſinne, his birth a puniſhment, his life a labour, and of neceſſitie he muſt die.

See how it cometh to paſſe by Gods iuſt iudgment, that as man is conceiued and borne in ſinne, ſo is he defiled with vncleannes; and as he is by nature void of all goodneſſe, ſo is he naked, feeble, and ſuccourleſſe; and as he is corrupted with wickedneſſe, ſo is he expoſed to all kinde of wretchedneſſe; and as he is falen from the true God, ſo doth he fall in

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his birth moſt like vnto an Idol, hauing feet yet goeth not, hands yet handleth not, mouth yet taſteth not, he is dombe without ſpeech, infatuate without wit, confuſed without memorie, hauing none vſe of bodie, nor fruition of minde to helpe himſelfe withall: and as *Bernard* ſaith, he is a man ſorowing that he is a man, bluſhing becauſe he is naked, grieuing becauſe he is poore, groning becauſe he is wretched, weeping and crying out becauſe he is miſerable. Neyther can this fillie worme any ſooner gather ſtrength and be able to abide the battery of correction. But preſetnly he is aſſailed with rods, chaſtiſments and feares, in ſuch ſort as if he were borne to abide the ſcueritie of others, and not to haue the vſe and fruition of himſelfe. So that to a naturall man it may ſeeme good neuer to be borne, or as *Silenus* ſaid ſoone to dy: But when he beginneth to ſtep forth into the depth of diſcretiō, & to looke about into the world, ſtreight-waies how dolefullie grieſes do aſſaile him, perils beſiege him, terrors affright him, wrongs do oppreſſe him, cares do conſume him, and troubles confound him, and that in ſuch maner as

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it made the wiſeman to cry out, *homo imbecillitatis exemplū fortunæ luſus inconſtantiæ imago iniuriæ & calamitatū trutina*; Man is the example of weakneſſe, the play of fortune, the image of inconſtancie and the ballāce of wrong and calamitie. And if his lot be ſuch as to draw out his daies vntill the laſt date; yet euenthen alſo commeth old age laden with gray haires, ſo withered with drines, ſo crooked with ſtifnes, ſo cripled with pain, & ouerwhelmed with ſickneſſe, ſtooping the bodie double to the ground, that it neuer doth reſpite him free from griefe, vntill he be tumbled viterly into the graue.

So then man doth begin his life with weeping, and end his life with groning, his firſt age is weakneſſe, his laſt age ſickneſſe, his yong yeares oppreſt with feares, his beſt time conſum'd with cares: yea if we conſider what great griefe and annoyāce we ſuffer before our birth, and what defiling and rottennеſſe we endure after death, we may iuſtly ſay that euery calamitie begā long before in the wombe and alſo endeth long time after in the graue. So that alas beloued we were in miſerie before we were, and ſhall not ceaſe

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ceaſe to be in miſerie when we ceaſe to be.

If we ſhould recken on a row the manifold misfortunes (as ſome call them) by wounding, mainiing, breaking and rotting of members, impriſonment, baniſhment, tortures and torment, we may erulie affirme with Saint *Ambroſe*, that death might rather ſeeme to be the remedy of paine then the penaltie of ſinne: Becauſe thoſe euils which while we liue are neuer finiſhed, are at laſt by death vtterly extinguiſhed.

But admit there were none of theſe ſo great and manifold miſeries to fall on vs, yet without them in the midſt of our beſt & greateſt proſperitie, our ſtrength is but weakneſſe, our time ſhort, our eſtate tranſitory, our life miſerie, our ſelues vanitie; *Iſaiah* calleth it *graſſe*, cap. 40. 6. *Ia.* 4. 14. *a vapor*, *Iob.* 25. 6. *miſerie*, *Dauid*, *vanitie*, *Iob* againe *corruption*. And as *Dauid* noteth, Pſal. 51 *the ſeed of ſinne*, *and brood of iniquitie*, *who as Ro.* 8. 8. *They that are in the fleſh cannot pleaſe God*, *whoſe waies* Gen. 6. *are corrupted & c.*

So as if we will vouchſafe to looke on the Scriptures, they will as in a glaſſe ſhew

shew vs our faulty nature, sinfull seed, wretched birth, that we are the brood of iniquitie, seruants of sinne, subiects of death, corruption for fouleness, wormes for vilenesse, and flesh for frailnes .our thoughts wicked, our deeds cursed, our hearts crooked, our liues wretched. And so much touching the calamity of the body.

Now to leaue the body, and to shew the great infelicitie laid vpon the minde, which is by farre more then any miserable body can be able to sustaine; what a bitter gall and griefe of minde is this, that once the most glorious image of God did most chiefly shine forth in it, now all these most noble lineaments are vtterly razed out of it? Is not this a most lamētable saying? though I be now a caytiefe wretch, yet once I was a most florishing man; now like a diuell, once like a God? For if the losse of name, riches honor, empire, gouernment, and authoritie be so grieuous, and so full of sorrowes and woes, that the pleasures of euery thing past, doth bring into remembrance nought else but the smart of after griefe: Alas what importable thing is it, man to

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haue loſt not only the rich treaſures, plentifull pleaſures, the great dignitie, ſoueraignty and authority of the whole earth: But the ineſtimable ornaments of the diuine nature; wiſedome, Iuſtice, prudence, temperance, godlineſſe, goodnes innocencie, righteouſnes, and perfect integritie both of ſoule and body, wherewith he was made ſuch an excellent man as he gliſtered in glory like a god. And yet this penſiueneſſe is but a ſmall thing in cõpariſon of that which the minde endureth: for if the loſſe of good things is ſo grieuous! Oh how much more is the burthen of contrary euils? if it be ſo great a corasiue to forget pleaſures, what heartſore is it to endure paine? if it be a thing ſo lamentable to depart from felicitie, is it not a thing wofull to taſt of bitter miſerie, and ſpecially after the reliſh of pleaſant proſperitie, whereas not only the preſent feeling of wofull wretchedneſſe, but the freſh remembrance of former happineſſe may breed in the minde a doubling diſtreſſe. But now not only by looſing the felicity which man ſomtimes held, but by falling alſo into the contrary calamity, is the minde ouerwhelmed

with

with ſuch an huge heap of miſchiefes, a that it had not before ſomuch exceeding happineſſe, as is now doubled on it vnmeaſurable wretchedneſſe.

Againe the ſoule of man ſhe produceth not her actions according to God his firſt inſtitution. The appetites they likewiſe are not obedient to the gouernment of reaſon, and the wil wãdreth after ſtrange and ſtragling motions, whereby the bodyis made ſubiect to execute the wicked counſels of the minde. And thus is the whole man diſtained with ſinne, defiled with luſt, polluted with filthineſſe, out-raged with affections, fretting in enuy, drowned in gluttony, bleeding in cruelty, and altogether deformed with iniquity, ſo that from the glorious image of God he is become the right patterne of the diuell, Ioh. 8. 44. Eph. 1. ver. 2. 3. *In as much as the Lord repented that he had made man in the earth, and he was ſorie in his heart.* And doth alot his whole life to be nought elſe but a time of puniſhment and chaſtiſment vnto death, ſuffering the minde (through his iuſt iudgment) ſomtimes to be ouerwhelmed with penſiueneſſe, ſometimes to be chaſtiſed with

with fearfulneſſe, ſometimes to be diſtracted with madneſſe, confuſed with fooliſhnes, and ſwallowed vp with ſuch incredible woſulneſſe, that naturall men had rather many times then endure it, hang themſelues like *Achitophel*, kill themſelues like *Saul*, burne themſelues like *Zimrie*, ſtrangle themſelues like *Iudas*, or drowne themſelues like the deſperate darlings of this world; ſuch anguiſh, ſuch griefe, ſuch ſorrows, ſuch woes, ſuch mortalitie, ſuch miſery hath God inflicted on man and on his poſterity. And yet are we not only made ſubiect to this miſerie of life, but are abandoned further into the accurſedneſſe of death, and the death that is due to vs by Gods Iuſtice is two-fold. One of the bodie onelie, which is thereof a mortall deſtruction, Gen. 3. ver. 19. *The other both of body and ſoule*, Math. 10. ver. 28. Now daily experience teacheth, that the whole roote of *Adams* ſtock is made ſubiect to the ſtrok of death; and what death is may all men know. It is the mortall enemie of life, the ſlaughterman of nature, the ruine of the world, the deſtruction of the body, the curſe of God, the woe of man and the

dart

dart and power of hell.

If we ſhould but ſpeake of the temporall death of the body only, yet what griefes are in the graue, what darkneſſe, what ſolitarineſſe, what ſilence, what rottenneſſe, where is nothing elſe but an extinguiſhment of life, a depriuation of pleaſure, a deſolation of comfort, a confuſion of order, and a deſtruction of nature: ſo as it is a dungeon of dreadfulnes, a coffin of calamities, and a cabine of corruptions.

But all this notwithſtanding, if this firſt death be compared to the ſecond, this may be accounted a kinde of happineſſe in compariſon of the ſecond wretchednes: for in the graue albeit there be a ruine of all that is good, yet is there no renewing of that which is euill, though there be giuen vs, as a iuſt reward for our ſinnes, our mouthes full of mould, our bellies full of wormes, our bones full of carion, our bodies full of ſtinch, and that this ſhalbe to the proudeſt Prince & braueſt gallant (for all his glittering here in gold) common with the pooreſt miſerable caytiefe wretch, yet in the graue is no griping of griefes, no ſoaking, con-

ſuming

ſuming ſorrows, no caring, no troubles, no labor; Nay, as in Reuel. 14. 13. *They reſt from their labors*, that is to ſay, are in quietneſſe from troubles, and ſenceleſſe of paines: But in the ſecond death, as Math. 25. 30. *There ſhall be weeping, wailing and gnaſhing of teeth*; Yea, ſaith Saint *Auguſtine*, there ſhall be miſerie no mercie, ſorrowe no ſuccour, crying no comfort, puniſhments no pitie: Nay (ſaith he) miſchiefes without meaſure, torments without ending, fire without quenching, the worme without dying, and death without ending.

Now the firſt ſtep of our happie eſtate, doth conſiſt herein to be made free from all this woe and wretchedneſſe, which how ſweete it is, is beſt knowne of them that haue taſted the ſharpnes of the ſower: For as the Phiſition is beſt welcome to the ſicke, ſo the immunitie of paine, & the richnes of mercy are alwais moſt precious to the wretches of miſerie. And ſo much touching the euill things we ſhall then want.

Now of the good things we ſhall then haue: The learned doe commonly part theſe good things into three branches.

First

Firſt the inward decking of the ſoule; ſecondly, the outward garniſhing of the body; thirdly the common fruition of externall good things. S. *Bernard* (*In ſermonum libro*) when he would ſet out the ornaments of the minde, burſteth forth into an incredible exclamation (as raiſhed with the meditation of theſe new celeſtiall dowries) *O happie region* (*ſaith he*) *for there ſhalbe wiſedome without vnadvertencie, knowledge without ignorance, memorie without forgetfulnes, vnderſtanding without erroniouſnes, will without perturbation, and reaſon without obſcuration*, S. *Ambroſe* intreating of the great dignitie and honor of the glorified bodies ſaith (exalting them in this ſort) *Habebunt integritatem in perfectione, impatibilitatem ſine corruptione, &c.* They ſhall haue integritie in perfection, impaſſibilitie without corruption, they ſhalbe as ſwift as thought for agilitie, and vnreſiſtable for ſubtiltie, as beautifull as the faireſt heauens, and in light and clearenes as the brighteſt ſtarres. And to ſpeake of externall good things: S. *Auguſtine in lib. 22. De ciuitate Dei* ſaith: *There ſhall be whatſoeuer wee can deſire, neither can we deſire any thing that*

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ſhall not be there; all that is there ſhal be good, and all ſhall be good that ſhall be there: there is immortall bleſſednesſe, and bleſſed immortalnesſe, certaine ſecuritie, and ſecure tranquilitie, pleaſant iocunditie, happie eternitie, and eternal felicitie. For there ſaith Saint *Gregorie* (in his booke of homilies) are the ioyes of heauen euerlaſting quiers of Angels, euer-ſinging, bleſſed ſpirits euer praiſing, holy Saints euer triumphing, Gods preſence euer ſhining, the fountaine of life euer ſpringing, and inacceſſable light neuer dimming. Whereas we ſhall ſit and ſee all things, loue and praiſe all things, praiſe and haue all things; Oh ſaith Saint *Auguſtine* what a Soueraine felicitie is this, to ſee all things that you ſhall loue, and what a ſoueraigne charitie to loue all that you ſhall ſee, and what a ſoueraigne iocunditie in the end to haue all, and that without all end.

But becauſe it would be too too tedious toſpeake of euerie branch of this partition ſeuerally, and ſince that of Saint *Ambroſe* (intreating of the bodies of the Saintes, as they are reſumed againe to their ſoules) doth without labour expreſſe the excellencie of both natures, I

will

will in this discourse only explane his rehearsall.

First therfore as touching integritie; it shalbe such(no doubt)as that no man shal in that glorious resurrection,rise with any mayme or want of limme, deformitie or imperfection of body. But that they shal in that day euerie one be whole without want, strong without weakenesse, pure without blemish, perfect without defect, exact without fault. *August. in Encherid* saith, *Resurgent sanctorum corpora sine vllo vitio, sine vlla deformitate sine vlla corruptione, sine vlla difficultate, The bodies of the Saints shall arise without any fault, without any deformitie, without any corruption, without any difficultie*; And the reason of this so great exquisitnesse is this; becausе at that day, man is to be be aduanced to the highest top and summitie of all his perfection, and to be installed as the glorious sonne of God in the kingdome of his Father; for if it be so (as *Isaiah* saith cap. 30. 26.)that against that day(as against the coronatiō of a most glorious and immortall King) the Sunne and Moone and al creatures shall be most royally set forth, with what diuine and admirable

mirable adorning ſhall the King himſelfe be braued out?

Moreouer the reſurrection ſhall be the moſt admirable worke of God. And the diuine worke of God muſt needes be aboue all others moſt perfect, becauſe that without derogation of the work-maiſter there muſt be found none imperfection in the work. And yet not only ſhall theſe bodies be moſt abſolute and conſummate in euery point. But alſo ſhall haue a moſt mightie and prepotent power to reſiſt all manner of alteration, inſomuch as their integrity ſhall neuer be diminiſhed, their perfectneſſe altered, nor their exquiſitnes abated: For otherwiſe we know this by common ſence, that whatſoeuer is paſſible is likewiſe corruptible (according to that ground, *Omne patibile eſt corruptibile*, and ſuffer end it muſt whatſoeuer doth ſuffer chaunge) but all their excellencie whatſoeuer as it ſhall then be moſt abſolute, ſo ſhall it likewiſe be moſt permanent, remaining alwayes immutable without change, inuiolable without hurt, inuincible without vanquiſh, continuall without ceſſing, and euerlaſting without ending.

Neither

Neither ſhall there be alone at that day an integritie of nature, a perfection of body, a reiection of change, a perpetuitie of eſtate; But beyond all this polliſhing of the humane creature, there ſhalbe a further garniſhing by the diuine ſpirit with ſuch wonderfull ſubtiltie and agilitie, as ſhall by farre ſurpaſſe all the adornings by nature. This ſubtilnes I apprehend to be contrarie to this our corpulent groſſeneſſe, and this agilitie to debilitie and ſlownes, ſo that whereas it is now groſſe, heauy feeble, cumberſome, burthenous, and no ſmal hindrãce and let many times to the opperation of the mind, and cannot be carried to and fro by the ſoule, but by great labor and in great time, nor performe the will, but with great trauell and in great trouble: ſo at that day ſhall all theſe impediments be cleane remoued & taken from it, & the contrary adiuments wholie inueſted and giuen to it. The glorified body ſhall then not only haue no ſlownes, no waightines, no maſſines, no cumbrance, no groſſenes, none vnaptnes, (as it hath now:) But further it ſhall be made as ſubtile as ayer, as light, as wind, as quick as lightning, as ſwift as thought,

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hauing all celeritie, dexteritie, abillite, actiuitie, placed in the same; for the Apostle here testifieth that the glorified body shall rise a spirituall body, that is to say a body in all, actiuenes, like vnto a spirit able to do althings that a spirit can.

Now these spirituall natures and absolute formes, not beeing at all combred with the weight of the body, they are able to pierce the heauens, walke on the waters, flie in the aire, accomplish their worke in a moment, and to moue from place to place in an instant: And as *Augustine* saith, In a space of time, if not indiuisible, yet at leastwise inperceptible. All which things the glorified bodies shalbe able to do: The like whereof our Sauiour seemeth to affirme, Mat. 10. that *they shall be like Angels in heauen*, full of excellencie, full of puritie, full of potency and powerfull actiuitie; and the Apostle here saith the body shall be raised in power, that is to say, actiue, strong, mighty, immortall, full of all abilitie, perfectly to accomplish and fulfill the desire of the soule: For like as we see by the same we call *Funambuli*, how that by great exercise, they make the body able and apt to

obey

obey the will of the minde: Euen ſo do we find that the greater dominion which the ſoule hath ouer the body, with ſo much the leſſe labour and paines the body is mooued by the ſoule. Seeing then that after the reſurrection the ſoule ſhall haue perfect dominion ouer the body, both by reaſon of the perfection of the ſoule, & of the perfect abilitie of the bodie, there ſhall be no labour in the mouing of the body: But looke how much the glorified ſoule and glorified body do excell the vertue and power of the ſoule and body now: Euen ſo much ſwifter ſhall the ſoule then moue the body likewiſe more then nowe; Wherefore aſmuch as it ſhall incredibly exceed in the excellencie of power: euen ſo ſhall it do alſo in the ſwiftneſſe of motion. Which aſſertion *Auguſtine* alſo maintaineth in his *Enchiridion*; *In corporibus ſanctorum* (ſaith he) *tanta facilitas quanta felicitas erit, There ſhall be as great facilitie of mouing, as felicitie of enioying.*

Of this diuine decking and adorning of the ſaints, the learned diuines make two ſorts: The firſt they call *Pulchritudinem*: The ſecond *Lucem*, beautie and

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light. *Pulchritudo corporis* (saith *Augustine*, *In lib. 19. De ciuitate Dei*) *est partium conuenientia, cum suauitate quadam coloris*, *The beautie of the bodie, is the conueniencie of the parts, with a certaine sweetnesse of colour.* So may we define this light; to be the ornament of brightnesse in the garment of glorie.

Lo thus (by these mens iudgements) the saints shall haue both fauor and color to make them amiable, light and brightnesse to make them admirable, colour to make them visible to be seene, light to make them impossible to be hid: the one to make them orient with beautie, the other to make them resulgent with glory. But our admirall decking in that day, though it cannot now be any way expressed, yet when the Lord will haue it somwhat shadowed out for our comfort, he doth compare it to the beautifullest bodies that are in the world: as are the sunne, firmament and starres, Math. 13.43. Dan. 12.3.

Now in that the Lord auoucheth the shining of the iust to be as the glittering of the sunne: How many things of excellency vnder that one doth he ascribe

vnto

vnto our bodies. Forasmuch as that shine amõgst creatures, is such a singular thing for goodnesse, as nothing can be better, so pleasant & delightfull, as nothing can be sweeter; so faire and orient, as nothing can be brighter; of such power and vertue, as nothing can be greater: A taste whereof was reueiled to *Peter*, *Iames* and *Iohn* by the Lord, Math. 17. 2. when his face did shine as the sunne, and his garments were as white as the lightning: and that *Moses* and *Elias* did appeare vnto him in glorie: for if the Lord did strengthen his mortal face, to receiue the diuine ornaments of immortall beautie, and adorne an earthen peece of clay, with such celestiall and heauenly glory: What shall our fairnesse & sweetnesse then be, when as we shall haue glorified and immortall bodies, made able to receiue the garnishing of heauenly dignities? Or how shall our selues (thinke you) be braued out, when as our garmẽts shall be made so resulgent as to shine with gleaming sparkes of light? And yet doth our Sauiour in this place not only simply and absolutly denounce that the iust shall shine as the sunne; but addeth a degree of exaltation further,

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further, which is as the *iuſt ſhall ſhine in the kingdome of their father*; not as it is in this world, whereas it is oftentimes obſcured with vapours, ſhaddowed with cloudes, dimmed with ſtormes: But as it ſhall ſhine in the kingdome of God: whereas his light ſhall be ſo illuſtrate, as *Iſaiah* doth note, Chap. 30. 26. *The light of the moone ſhall be as the light of the ſunne: And the light of the ſunne ſhall be ſeuenfold, And like the light of ſeuen dayes.*

Behold then (I pray you) with what a glorious veſture of incomparable beauty ſhall the bodies of the ſaints then be decored, when the glory of the ſunne ſhall be ſeuenfold, and as the light of ſeuen dayes: They ſhall be (I ſay) ſo diuinely adorned, with ſuch a radiant ſhine of heauenly light, as that they ſhall not at all be exceeded of the ſun, no not when the ſunne ſhall ſeuenfold exceed himſelf. A notable experiment whereof was exhibited to S. *Paul* in his iourney to Damaſcus, Acts. 9. Whereas the excellent brightneſſe of the ſonne of God did ſo farre exceed the light of the ſun-globe, that the one was chearfull for his ſhine the other fearfull for his glory, the one ſo

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moderate that it ſerued vnto light, but the other ſo infinit that it oppreſſed the ſences; the one lightning with his ſhine the darkneſſe of the earth, the other darkning with his brightneſſe the very light of heauen. Therefore if the ſonne of God doth ſo farre paſſe the glorie of the ſun, that when the ſun may be well endured, his brightneſſe alone cannot be ſuſtained with mortall eye: What maruell if the light of all the bodies of the Saints ſhall ſeeme to darken the brightneſſe of the ſunne, ſeeing the holy Ghoſt doth aſſure vs, Phil. 3. 21. that *our vile bodies ſhall be faſhioned like vnto his moſt glorious body.* Now how his moſt glorious body is decked out infinitly with the gorgeouſneſſe of light, it is plentifully teſtified in Reu. 21. 23. *And the citie had no need of the ſun, neither of the moone to ſhine in it: for the glorie of God did light it: And the lambe is the light of it.* Becauſe that when as for the greatnes of the light in that kingdom, it is ſhewed that there is no need of the light of the ſun, &c. All that wonderful illumination notwithſtanding is preſcribed to proceed from the glorie of the Lambe; In as much as the people that are ſaued

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are affirmed ſhall walke in the light of it, verſe 24.

Now way this deſcription, and note how infinit you may deeme his beauty to be; In reſpect of whom, the ſunne and the moone are needles: and without whom, the kingdome of light is darkneſſe: and by whom all the ſaints are ſo garniſhed, as that without him, all their brightneſſe is quite blemiſhed.

Wherefore let it be ſo that to be made in faireneſſe as an angell, in brightneſſe as the firmament, in beautie as the light, in glorie as the ſunne: yea, to exceed his adorning with clearneſſe, and obſcure it with its brightneſſe, be ſo great and incomparable an excellencie, as may by filling our breaſts with ioy, and our harts with pleaſure, breed an admiration in our minds, and an aſtoniſhment to our ſences; yet to haue our vile bodies which do riſe out of duſt, and do fall into carrion, to be faſhioned like to the glorious body of the Lord, which is of ſuch peerleſſe perſpicuitie, that like as the ſunne doth adorne al the ſtars, ſo doth it illuminate all the ſaints: This doth exceed far beyond the bonds, not only of all beautie, but al-

ſo

ſo farre aboue all the comprehenſion that we can haue of glorie. For albeit in theſe former reſemblances, I confeſſe the royall decking of the ſaints is made comparable to the beſt of all creatures, yet in this it is made faſhionable to the Lord himſelfe: In the former, though the light is to be admired, yet is it to be defined; but tis ſhewed by this, not only to be infinit for goodneſſe, but of vnmeaſurable greatneſſe.

Moreouer in thoſe former, there was a ſpeciall relation to ſweetneſſe of beautie: but in this, a generall reference to all excellencie of body: For S. *Paul* affirmeth that our *vile bodies ſhall be like to his moſt glorious bodie*. And can there be a more wonderfull or incredible excellencie attributed vnto any creature, then to haue (I ſay not that body which is vile to be made glorious,) but that body which is more vile then carion, to be made no leſſe glorious then like to the ſon of God; And theſe our rotten carcaſſes to be faſhioned like vnto Chriſt, not only in ſpecioufneſſe of beautie, but in precioufnes of body.

Wherefore to ſpeake now by way of conclu-

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concluſion of externall good things, what a wonderfull exaltation is this for mortall fleſh, to be cloathed like the ſon of God with immortall glory; to be aſſumed in honor into heauen, to be aſſociated in felowſhip with the bleſſed angels, to paſſe all time in eternity of pleaſures, to enioy al worlds in variety of delights, and that not only continually without any intermitting: But alſo euerlaſtingly without all ending, to be decked out aboue all creatures, with the ornaments of beauty, garniſhed eternally with incomparable light, and faſhioned in all excellencie like the Lord Ieſus himſelfe, although not in equall degree of glory (for therein Chriſt is to haue the prehemineence, & to be the head of his members) yet the members muſt needs be proportionable to the head; And therfore cannot but be ſtuffed full of brightnes, light, fairneſſe; ſweetnes, integritie, ſubtlety, agilitie, power, ſtrength, immortality, felicitie, glory and maieſty; being ioyous, happie, bleſſed, triumphant, glorious, immortall and eternall; euen as the ſonne of God himſelfe is.

Lo (Chriſtians) if any be in loue, here is

that

that which is moſt amiable, if any deſire to be faire; no beauty is ſo admirable: In compariſon of this all faces are but duſt, and all beauties are but ſhadows. Fooliſh Pigmalions that there are, which gaze inamored on images of mold, & are not rather rauiſhed with this comelines diuine. Shall the painting of earth moue more then the polliſhings of heauen, the veſtures of corruption, more then the ornaments of glorie? or that which is leſſe beautifull then a flower, beyond that which is more orient then the light? or a face drawne out of duſt by the penſill of nature, then a grace diſtincted in the heauens by the finger of Gods hand? Nay, rather as S. *Auguſtine* ſaith (in *Epiſtola quadam*) He that loueth pleaſures, let him ſeeke them there, where it neuer can be diſtracted with any paine; He that loueth honor, let him ſeeke it there, whereas no contempt or abaſement can make him be without it; He that loueth treaſure, let him lay it vp there, whereas no conſuming can euer waſt it out; He that loueth health, let him ſeeke it there, whereas no ſickneſſe can euer make him want it; He that would liue long, let him there obtaine

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taine life, where it
ned by the ſtroke
God graunt th
our affections on
on things beneat
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F 1:16.40

where it neuer can be determi-
e ſtroke of death.
raunt therefore we may ſo ſet
ions on things aboue, and not
beneath: As that when Chriſt
s our life and light ſhall ap-
re; we may alſo appeare
with him in glorie.
Amen.

FINIS.